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1. The first part of the document is a list of names and addresses of the members of the committee.

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Dr. BURSCOUGH's
S E R M O N

Preach'd before the Honourable
House of COMMONS

On the 29th of *May* 1716.

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Mercurii 30. die Maii 1716.

Orderd, 000021008

THAT the Thanks of this House be
given to Dr. BURSBOUGH for the
Sermon by him Preach'd before this House
Yesterday at St. Margaret's Westminster,
and that he be desired to Print the same;
and that Mr. Comptroller and Mr. Addison
do acquaint him therewith.

Attest: 10 May 1716

PAUL JODRELL,

Cler' Dom' Com'

12-219409

A
S E R M O N

Preach'd before

THE HONOURABLE
House of Commons

A T
St. MARGARET'S *Westminster*

On the 29th of May 1716.

B E I N G
The A N N I V E R S A R Y of the
R E S T O R A T I O N of King CHARLES
and the R O Y A L F A M I L Y.

By WILLIAM BURSCOUGH, D. D.
CHAPLAIN to his Royal Highness the
PRINCE, and Fellow of *Wadham*
College in *Oxford*.

L O N D O N,
Printed for T I M. C H I L D E, at the *White*
Hart in St. Paul's Church-Yard, 1716.

[Price Four Pence.]

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1861. It is a very important document, as it contains the President's message to the Congress at the beginning of his second term. The letter is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

2. The second part of the document is a report from the Secretary of the Treasury, dated January 3, 1861. It is a very important document, as it contains the Secretary's report to the Congress on the state of the Treasury. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

3. The third part of the document is a report from the Secretary of the Interior, dated January 3, 1861. It is a very important document, as it contains the Secretary's report to the Congress on the state of the Interior. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

4. The fourth part of the document is a report from the Secretary of the War, dated January 3, 1861. It is a very important document, as it contains the Secretary's report to the Congress on the state of the War. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

5. The fifth part of the document is a report from the Secretary of the Navy, dated January 3, 1861. It is a very important document, as it contains the Secretary's report to the Congress on the state of the Navy. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

6. The sixth part of the document is a report from the Secretary of the State, dated January 3, 1861. It is a very important document, as it contains the Secretary's report to the Congress on the state of the State. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

7. The seventh part of the document is a report from the Secretary of the War, dated January 3, 1861. It is a very important document, as it contains the Secretary's report to the Congress on the state of the War. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

8. The eighth part of the document is a report from the Secretary of the Navy, dated January 3, 1861. It is a very important document, as it contains the Secretary's report to the Congress on the state of the Navy. The report is written in a formal, dignified style, and it is one of the most important documents in the history of the United States.

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A

SERMON

Preach'd before the

Honourable House of COMMONS.

EPHES. V. 20.

*Giving Thanks always for all things unto
God, and the Father, in the Name of
the Lord Jesus.*



THE Apostle in this, and the two foregoing Verses, instructs Us in the difference between the Joys of the Righteous, and Profane. These He tells Us are Sensual, and arise from an intemperate Indulgence of their Lusts, and Ap-

Appetites; whereas those are wholly Spiritual, and have for their inexhausted Source the Goodness of an infinite Being who continually presides over them, and makes all things work together for their Good. Certainly the long Dispute which of these two should have the Preference would soon be decided, were Men but of so grateful a Temper as to turn their Eyes on the Author of all their Happiness. But this great and beneficent Being showers down His Mercies upon them, and they regard Him not; They feed and surfeit upon His Blessings without once looking up to the Hand that bestows them. 'Tis the Duty therefore of the Ministers of Gods Word to awaken Men to a Sense of this Duty, and to call them from time to time to a grateful Recognition of the Divine Favours. But, blessed be God, I find my self at present happily prevented in this Work, and the Public Voice of our Country which calls Us together this Day in the Presence of God, speaks louder, and with more Authority than any Private Voice. It assembles Us together to commemorate that unspeakable Mercy of God which was wonderfully completed as upon this Day, in putting an End to the great Rebellion; in the Restitution of the King, and the Royal Family; and in the Restoration of the Government.

ment both in Church and State after many Years Interruption: A Blessing this which can never be over valued, and which, tho' long since bestow'd upon this Nation, no Distance of Time can ever wear out. The Distance indeed of Time which diminishes other Blessings, augments That of the present Day; and the Length of its Period is its greatest Recommendation. For since the Restoration of our happy Government was not a transient Act, or momentary Blessing, to be enjoy'd at once, and to be preserved afterward only in a grateful Memory; but is a permanent, lasting Happiness which we all of Us at present feel, and has been the Delight of every Year from the Day it was first vouchsafed Us; the farther that Day is removed from Us, the more extensive has been its Influence; and the greater Obligation therefore it lays upon Us for Praise and Thanksgiving. The surprizing Event of this Day was not an hasty, negligent Performance of Providence, to be once looked upon, and then thrown aside; but it is to be consider'd as one of its correctest, and most elaborate Works, which the oftener, and the longer it is looked into, the more it pleases.

Such therefore being the Nature of this Days Thanksgiving, I shall, without farther entering

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entering into the History of an Event so well known in all its Circumstances, and so fully approved in all its Consequences, presume upon your ready Inclinations to offer up your Sacrifice of Praise to God; and may depend I hope upon your favourable Attention while I discourse on the Subject of Thanksgiving in general, and endeavour to lead Your Thoughts into the Consideration of the Extent of the Duty, of the great Motive to it, and of the Qualifications requisite to a due Performance of it.

And First as to the Extent of this Duty, 'tis so great and universal that the Words of my Text, we see, oblige Us to it at *all times*, and *for all things*. The meaning of which however is not that we should be every Moment of our Lives congratulating our selves, and giving Praise to God; but that we should always bear about with Us a Disposition of Mind ready to break out into grateful Acknowledgments at all proper Opportunities, and when any fresh Occasion calls for it. So that if we stand always ready to offer the Incense of Thanksgiving to our Father, tho' it does not continually ascend unto Him, We shall answer the full Design of the Apostles Exhortation, to *give Thanks always unto God the Father*,
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For as a Man may be said to be always upon His Guard, who is ready to repel at all times the Assaults of his Enemy, tho' He may not perhaps stand every Moment of His Life in the regular Posture of Defence; So that Man may be truly accounted to be always thankful, who is always ready to acknowledge the Favours of Heaven, tho' He be not always actually on His Knees, or in the Posture of Adoration.

'Tis certainly as great an Affront to the Holy Writings, to hold them always to a literal Signification, as to force them against their Wills to put on a metaphorical; and the Scriptures may suffer as much by too strict, as by too loose an Interpretation; they speak to Us in the common Phrase of Mankind, and must therefore be interpreted, as all other Discourses are, so as to agree with common Sense and Reason. If therefore it be plainly unreasonable to think we must dedicate our whole Time to Praise and Thanksgiving, because we should then have none left to the Performance of our other Duties, 'tis evident we must take the Text in a more limited Sense, and not, upon the Account of any Expression in it, think our selves oblig'd to hold a never failing, and, as it were, an uninterrupted Day
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of Thanksgiving to God. Besides, upon a strict and rigorous Interpretation of the Text, the Scriptures will be found to contradict themselves. For the same Apostle who commands Us in this place to be *alivays* giving of Thanks to God, commands Us in another to be always praying to Him; *Pray without ceasing*. So that unless we can praise God at the same time we pray unto him, which are Two very distinct and different Acts of Adoration, we must take up with a more easy and favourable Construction of the Words, and agree to the Meaning I have already given them.

Upon better Reflection, and considering the great and general Backwardness of Men to this Duty, I must confess that all this seems but a very unnecessary Caution, and more fit to have been given in the Primitive Ages of Christianity, when Men had their Hearts and Affections so inflam'd with a just Sense of the great and unspeakable Mercies of God to them, as was apt to lead them too far in the Adoration of His Goodness, and to the Exclusion of the other necessary Parts of Religion; than to an Age which every one sees and feels to be of it self but too remiss and unaffected in this great Duty; and which wants rather a vehement Exhortation to come up to it, than
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any Caution or Restraint from going beyond it. However, if there is any one that now hears me who enjoys any thing of that Warmth which made the Breasts of the first and purer Ages of the Gospel so fruitful in their grateful Returns to the Author of all Happiness, who considers that He enjoys nothing but what He receives at the immediate Hand of God, that He lives, and moves, and has His Being in Him; that He receiv'd at first the Capacity of Happiness from Him, and has since had it fill'd, and by degrees enlarg'd, and the Promise that it shall be hereafter completed to Perfection: If any one, I say, upon such Considerations as these find Himself prompted to a more eager Performance of this Duty than is consistent with the other Parts of Religion, this Caution may be of some Use and Advantage to such Persons, and therefore not altogether unnecessary to be touch'd upon. But to proceed

As we are not oblig'd to dedicate our whole Time to Praise and Thanksgiving, so neither is it requir'd that we should return particular Thanks for every single Benefit we receive from God. This necessarily follows from what has been hitherto said; Because the Blessings we receive at the Hands of God are innume-

rable, and fill up in such a measure the whole Circle of our Lives, that if we should endeavour to answer every Favour by a particular Acknowledgment, our whole Duration would be too little to satisfy the Obligation. When therefore we are commanded to thank God for *all things*, the Meaning is, that we should be ready at all set Times and Opportunities to return Him Thanks, not only for those greater and more visible Advantages we enjoy above others; not only for the more remarkable Instances of His Mercy, but for the more common, and therefore less regarded, Acts of it. We should thank Him for our Creation, because that is the Foundation of all natural Enjoyment; for our Redemption, because that is the Foundation of all our supernatural Expectations; for our Preservation, because that still gives Us the Opportunity of improving these Expectations, and advancing them to a yet higher Degree; for the Happiness of our Friends, because they are part of our selves; and for the Prosperity of our Country, because in that is contain'd our own. If we consider it, we shall find almost every thing conducing some way or other to our Happiness, for all which we stand bound in a Debt to Heaven. For 'tis by the Assistance of God that we enjoy any
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of these Blessings of Life we are so fond of; and that not only as He first gave Us the Power of procuring, or the Capacity of enjoying them, but as His Providence co-operates immediately with Us in the Pursuit of them, and as His Grace works intimately on our Souls in their Enjoyment. For what else can be the Reason that one Man of as good, or perhaps every way better Sense and Abilities than another, shall under all the same visible Advantages, fail in the Execution of a labour'd Design, which the other shall accomplish with all the Ease imaginable? That the same Man, after accomplishing His Design, shall be uneasy and unhappy, and take no manner of Satisfaction in it, while the other who has fail'd and been disappointed, shall be contented and easy, and in every respect as if he had succeeded in His Desires? What, I say, can be the Reason of this so different Behaviour, but that God, who, as the Apostle speaks, *worketh in Us both to will and to do of His good Pleasure*, has blasted the Endeavours of the one, and the Enjoyment of the other. If any one will be so hardy as to lay His Hand upon any single Design, and profess in the Presence of God, that 'tis meerly by His own Art, and Prudence, and Dexterity, He will bring it to bear, exclusive of the
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the Assistance of His Providence; or let Him single out His best beloved Object, upon which His Soul most passionately rests it self, and let Him venture to throw up the Grace of God, and declare, that He *will* be happy as long as that continues in His Possession, and He shall have Leave to be ungrateful, and be excus'd His Thanks to Heaven. But as long as He knows that He can compass no Design without the Providence of God, nor enjoy any Satisfaction in it after it is compass'd, without the Grace of God, His Thanks must of Necessity be due to God, both for His Grace and Providence, and be as universal as the Obligations He lays on Us.

Having therefore now consider'd the Extent of this Duty, in what Sense we are oblig'd to be thankful *always*, and *for all things*, as also the Reason of it, in as much as we are beholding to the Goodness of God, as well for the Success of whatever we undertake, as for the real Benefit of it to our selves when it has prov'd successful, I should proceed to the next Head of Discourse. But because the Afflictions too of Life may be a Matter of our Thanksgiving, as well as the Blessings of it, and what has hitherto been said respects only these, it may not be amiss

to enquire first in what Sense, and how far our Miseries and Disappointments may be a proper Matter of our Thanksgiving to God.

Let this then be laid down for the most certain Truth, that nothing but what makes Us Happy can be the proper Object of our Joy and Thanksgiving. If then all our Expectations were confin'd to this World there could not be a greater Paradox advanc'd than to affirm that we ought to be thankful for the Afflictions of this Life. But because the Happiness of this World bears but a very little Proportion to what we expect, we should always measure our Good in reference to a future State; and think nothing miserable here which turns to our Advantage hereafter, nothing Advantageous in this World which will not prove so in the next. Upon which account the Miseries of this Life may claim a share in our Thanksgiving as well as the Blessings of it; because these may in some Instances prepare Us either for the Happiness of the other World, or for a more perfect Enjoyment of it. Hence it is that our Saviour pronounces them Happy *who are revil'd, and persecuted, and evil spoken of falsely for His sake, and bids them rejoice and be exceeding glad, for great is their Reward in Heaven.* That St. Paul uses such triumphant

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phant Expressions in the midst of Persecutions, inasmuch as they *work for him a more exceeding and eternal Weight of Glory*. That St. James bids Us *count it all Joy when we fall into divers Temptations*; And that the first Christians took joyfully the spoiling of their Possessions, rejoycing that they were counted worthy to suffer shame for the Name of Christ:

Now all this is very True, and Certain. But then we must remember that these Sufferings are then only a matter of Joy and Comfort when they are undergone for Righteousness Sake. For otherwise we may delude Our selves, and charge those Sufferings on the Account of God which are nothing else indeed but the very natural Effects of our Sins, and Folly. One Man, for Instance, bears contentedly the Loss of His Estate, and in Merit of so much Patience expects confidently the Blessing of *Job*, and to have it doubly return'd in the other World; when if He will but consider His Circumstances with any tolerable Impartiality, He shall find Himself reduc'd to them meerly by His own Neglect and Imprudence. Another bears up tolerably perhaps under the Miseries of a decrepid Old-Age, and calls That, Submission to the Providence of God, which is nothing else but the Effect of
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His Youthful Intemperance. How few of the Miseries of this Life are really owing to the Appointment of God, in comparison of those we bring upon Our selves; And how few therefore, are there of them for which we may expect the Recompence of a Reward? Our Miseries are generally the Consequences of our Sins and Follies, and come not from God for the Tryal of our Patience, but the Punishment of our Disobedience; And are therefore the proper matter of Humiliation, and not of Thanksgiving. For could we be evidently assur'd that none of our Sufferings were the Effect of our own Sins; that they proceeded from no inexcusable Folly, and Negligence on our Part; but that we are exercis'd with them merely for the good Pleasure of God, either for the Tryal of our Patience, or the Good of Others: How extravagant an Assertion soever it may at first appear, yet 'tis no more than what Christianity teaches Us, We might safely affirm that upon such a Supposition we might all fall down on our Knees, and give Thanks to God, as well for the Afflictions as the Blessings of Life. For 'tis the peculiar
C Triumph

Triumph of the Christian Faith, to change the very Nature of Misfortunes, and make them work together for Good to the sincere Professors of it.

Having thus far consider'd the Extent of the Duty, I proceed to the great Motive to enforce it; which is no other than the great Pleasure and Satisfaction of the thing it self. For He that feels in Himself a Delight and Complacence in this Duty, needs no other Motive to recommend it; And He that feels it not, performs not the Duty as He ought. Praise and Thanksgiving ought not to be urg'd upon Us like the other Duties of Religion; from the Command of God; from the reasonableness of it; from the Fear of Punishment, no, nor from the Hopes of a future Reward: For the Duty is pleasant in it self, and brings its own Reward with it. He that is not conscious to Himself of an inward Pleasure, diffusing it self thro' every Faculty of the Soul while He is taken up in this Act of Devotion, is not Hearty enough in it. For Delight flows in as naturally upon a Soul opening it self in the Praise,

Praise, and Adoration of the Divine Goodness, as Light does on the Eyes, and nothing but the most sleepy Disposition can keep it out. Hence 'tis that the Great Master of Thanksgiving is never in such an Extasie, nor appears so Fully Inspir'd as when This is the Subject of His Meditation. *Praise the Lord, O my Soul, and all that is withing Me praise His Holy Name. Praise the Lord, O my Soul, and forget not all His Benefits. Praise the Lord, For it is good to sing Praises unto our God; Yea, a joyful and pleasant thing it is to be thankful.* And in another place, in the most lively and affectionate Figure of Speech, He doubles it in each Sentence, *O sing Praises sing Praises unto our God, O sing Praises sing Praises unto our King.* These are the Strains of a Soul truly sensible of the Divine Goodness, and labouring for Expressions answerable to His Conceptions of it: And if they appear to any One, as 'tis possible they may, too soaring, and distastful, Let Him know 'tis because He is Unaccustom'd to such Strains of Devotion, that He cannot relish them, and because His own Sentiments are too Low and Groveling

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that

that they fly Above Him. For all this Affection, and Ecstasie of Mind is not so much the peculiar Temper, and Completion of the Prophet, as the natural, and genuine Effect of thorough and repeated Considerations of the Goodness of God. And the Reason We are not alike mov'd with Him, is because we are not alike careful with Him to fix such Considerations in our Minds. Were this once done, We should break forth in the same Effusions with the Holy Men of Old, should be animated with the same Spirit, and enjoy a like Pleasure and Satisfaction with them; And till Men will be perswaded to do This 'twill be in vain to urge further Motives, or to talk of the Pleasure of Thanksgiving to those who are not prepar'd to receive it. The Pleasures of Thanksgiving are like the Pleasures of the Senses, like those of the Sight, or Hearing. If the Objects do not make their own way 'tis thro' some Defect in the Organ which should convey them; And 'tis as vain to urge any foreign Arguments in its Favour, as to recommend Beauty, from the general Esteem of the World, to One that has no Sight:
Or

Or the Charms of Musick, from the Doctrin of Proportions, to One that has no Ear. If the Eye, and Ear apprehend it not of themselves, there's no way left to make them sensible. If this Motive be of Weight enough to incline Us to the Duty of Thanksgiving, there remains only in the last place, that we take Care to perform it with these Qualifications.

First, That we offer it up, as the Apostle requires, in the Name of the Lord Jesus.

And, That while we are doing it, we resolve to depart from all Iniquity.

First, Our Thanks must be offer'd up to God, and the Father, in the Name of the Lord Jesus.

And this is a Point so absolutely necessary to every Act of Thanksgiving, that without it all our Praise and Adoration is but a Dead and Ineffectual Ceremony, and no way pleasing to God the Father. 'Tis the Name of Jesus only that

that enlivens all our Devotions, and gives them Strength and Efficacy at the Throne of Grace. 'Tis thro' His Name that we present our Supplications to the Father; thro' His Name that we obtain the Design of them; and thro' His Name therefore that we must offer up our Praises for their Reception. For tho' this part of our Religion may at first view seem least to require the Office of an Intercessor, yet if we consider it better we shall find the very same Necessity for this High-Priest to offer up the Sacrifice of Thanksgiving for Us, as there is for His offering up that of our Prayers; And that for this short and plain Reason: Because our Thanksgivings are no more an equal Return to God for the Blessings we receive, than our Prayers a just Obligation on Him, to grant them. Had we indeed Vanity enough to perswade Our-selves that in returning our Thanks to Heaven we paid a full Value for the Blessings we receiv'd thence, Our Thanks, we might be apt to think, would make their own Way to the Presence of God; But since they are so trifling a Return, and, tho' 'tis all we can do, yet still 'tis all so unequal to the Benefits

fits receiv'd, they must of necessity have some One to make way for them, to give Weight to them, and recommend them to our great Creator ; Who can be no other than our Blessed Saviour and Redeemer. And in Him we may confide as a faithful Mediator, who as He has made up the Deficiencies of those Prayers by which we at first obtain'd our Blessings, so stands now ready to make up the Deficiencies of those Praises which we offer up for the Enjoyment of them. As therefore we would have our Praises effectual before God, we must present them to Him in the Merits of His only begotten Son.

The Second Qualification mention'd was a firm Resolution with Our-selves to depart from all Iniquity.

This indeed is a very general Qualification, in all Cases, and at all Times requir'd of Us. For whether we appear at the Throne of Grace in Supplication for Mercies, or Humiliation for Afflictions, whether we adore his Goodness, or fear His Displeasure, or confide in His Promises,

mises, or in whatever other Act of Devotion we may be engag'd, a firm Resolution of Obedience to His Laws, and Purity and Innocence of Life is the first Requisite, and the very Foundation on which we must build. However there seems to be something in Thanksgiving which claims a Resolution in us of Virtue and Obedience in a more peculiar manner, and makes it if possible more necessary, or the Defect of it more absurd at least than in any other Instance of our Duty. Since the Blessings of God must conclude an obstinate Sinner under so fatal a Necessity, that He can neither neglect the Duty without Sin, nor perform it without Madness. For the Man that is every Day sensible of the unmerited Favours of God, that He made Him at first out of Nothing, and by a continued Creation of Him preserves Him every Moment from falling to Nothing; that He has given Him a Nature little lower than the Angels, nay, has ennobled it above Theirs in the Incarnation of His Son; that He continually furnishes Us with the Conveniences and Pleasures of this Life, till He translates Us to the more exquisite Pleasures

Pleasures of the Life hereafter ; How can any Man with these Thoughts, and under these Obligations, neglect His Thanks to this great Benefactor, without falling under the Imputation of the most detestable Ingratitude ? And yet, at the same time, if He continue in His Sins, How can He perform this Duty of Thanksgiving without the Extremity of Madness ? For how, and with what Sence can such a One thank God for His Creation ; When it had been so much better for Him that He had never been Born ? For His Preservation ; When He lives each Moment but to encrease His Damnation ? Or for any of the good Things of this Life, When by an ill Use of them they serve for nothing but to enflame His Account ; For Sin poisons every Benefit we might otherwise enjoy, and turns every Blessing into a Curse upon Us. As all the Miseries and Afflictions of this Life, work together for Good to them who lead a godly Life, so to them who lead a vicious one, all the Happiness and Blessings of it work together for their Destruction. As therefore we would not disappoint the Goodness of God, and by the most unnatural Contri-

vance make His Love as pernicious to Us as His Anger; As we would preserve Our selves from the Imputation of the most execrable Ingratitude, or the extremest Folly and Madness; whenever we address Our selves to God, to confess, and acknowledge, and return Him Thanks for His Goodness, we are oblig'd to renew our Resolutions of Virtue, and Obedience, and to throw off every thing which is displeasing in His Sight.

Having these Two Qualifications we may with an Humble Assurance of God's Acceptance apply Our selves to the Throne of Grace in a thankful Acknowledgment of His Goodness. And with this I should have now concluded, but the Business of this Day calls Me first to it self, and demands a short Application. Give me leave therefore, while I am mentioning the Qualifications requisite to a due Performance of the Duty in general, to Instance in a Qualification absolutely necessary in the particular Thanksgiving of this Day.

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'Tis certainly the Duty of all the Subjects of this Nation at all times, and on all Occasions, to Support, and Defend the Government. But this is a Day which methinks should particularly warm, and animate them in it. For when they bless God for the Restoration of the Government, and at the Distance of so many Years appear in His Presence to acknowledge His Hand in it; it becomes in a more peculiar manner their Duty to Strengthen and Support it; or they offer up to God a Mock Thanksgiving, and Praise Him for a Blessing which they declare to be not worth the keeping. When they thank God for putting an End to the Great Rebellion, and look with Detestation on the Authors of it; if in any respect they should be found themselves at the same time Favourers of Rebellion, they give the Lie to their most Solemn Professions, and affront God in the very Act of Praising Him. Nothing can qualify Us for the Duty of this Day, or make the Devotions of it consistent, but a sincere, and zealous Affection for the Government, and an utter Abhorrence of all Traiterous Combinations against it. Those

Loyal Subjects who can sincerely profess their Detestation of the present impious Attempts upon the Crown and Government, may be allow'd to detest all former Practices of the like Nature; Those who can sincerely praise God for suppressing the Rebellion of this Year, and confirming His present Majesty on the Throne of His Ancestors, may with equal Sincerity praise God for His ancient Mercies, and for Restoring our former King to the same Throne. As for all Others, whatever may be their Pretences, whatever Claim they may lay to this Day, and appropriate it to themselves, 'tis all in vain; They are utterly unqualify'd to appear in it; The Day it self refuses their inconsistent Devotions, and every Prayer of its Sacred Office exclaims against them. For what, in the Name of Contradiction, would they offer at? Would they praise God for putting an End to One Rebellion, when they are themselves at the same time wishing well to Another? Would they lament the Miseries and Oppressions of those Times, which they have only read of perhaps in History, and which neither they nor
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their Fathers were concern'd in ; And encourage at the same time that ill Spirit in the People, which, should it prevail, must inevitably bring present Misery on themselves, and intail it upon their Children ? Would they thank God for the Restitution of the Royal Family ; And endeavour at the same time to dispossess a Prince who is undoubtedly of that Family, in favour of One, who, to speak the softest, is of a dubious Extraction ? Would they this Day rejoyce in the Restoration of the Monarchy ; And the same Day contrive to place One upon the Throne, who by Education, Interest, and Necessity, must turn this gentle Monarchy into the most oppressive Tyranny ? Or if all these are Inconsistencies too evident to be own'd ; Would they indeed Praise God for the Deliverance of this Church, and for restoring unto Us the publick and free Profession of His true Religion and Worship ? And would they also, in compliance with so gracious an Act of Providence, take care to put this Church and Her true Worship under the Guardianship and Protection of Her avow'd and irreconcilable Enemy ? Such are the manifold Contradictions which
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